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ARTICLE VI.

A GREEK INSCRIPTION FROM DAPHNE, NEAR ANTIOCH, IN SYRIA.

BY JAMES HADLEY,
PROFESSOR OF GREEK IN YALE COLLEGE.

Presented to the Society May 10, 1859.

FOR our copies of this remarkable inscription, we are indebted to the Rev. Homer B. Morgan, a missionary of the American Board in Syria. The following extracts from a letter addressed by that gentleman to a friend in this country contain an account of the stone which bears the inscription, and of the circumstances under which he made his first copy. He writes from "Bitias (Antioch), July 23rd, 1858."

"Enclosed I send you a copy of an inscription which I have found in a garden on the ancient site of Daphne. I have reason to believe that it has not been copied before. It is only a few years since it was dug up, and although I have been at the spot many times, I have never heard from the Fellahs, that any Europeans but myself, and those whom I have taken there, have seen it. Indeed, the whole inscription cannot have been copied; for one half of the stone was covered with a calcareous incrustation which I was obliged to chip off. The stone is a very compact limestone. The portion of it which is covered by the inscription is 17 x 30 inches, and there are about six inches of plain surface below the last line of letters. The end below is rough and narrowed, as if to fit into a mortice, to hold it in an upright position. Neither the edges nor the back of the stone are polished. It is eight or ten inches thick. I have been for nearly a year trying to get it into my possession, so as to remove it to Antioch; but the owner of the garden at last got such high notions of its value, that I made up my mind to obtain the best copy I could on the spot. I went out two successive days, taking

a young man with me to assist in cleaning the stone. Many of the letters were exceedingly indistinct, and some of them I could not make out at all. Indeed, I should not have been able to copy nearly so much as I did, if I had not adopted a plan suggested by the young man with me. He first blackened the whole surface with ink, and then, after it had well dried, sponged the surface, which left the letters considerably plainer than before. * * * Should the inscription prove to be of value, and there be any necessity for it, I would take the time to examine the stone with more care. I send also a fac-simile of the first part of the 23d and 25th lines, to show you the size and style of the letters.

I have said that the stone was dug up in a garden at Daphne. The immediate vicinity gives every evidence of having been the site of important buildings in ancient times. The whole surface of the ground is covered with fragments of pottery, and bits of wrought marble. There are two other stones near by with fragmentary inscriptions, one of which begins with *HBΩYΛH* in large, handsome letters. It consists of a half dozen lines of ten or twelve letters each, which evidently ran off upon another stone placed by the side of this, which stone is not above the surface of the ground, if it still exists. There are also several fragments of granite pillars. One of these, two years ago, was lying by the side of the road, and upon the edge of a bit of rather handsome tesselated pavement. The part that was then visible has now been destroyed, probably by some treasure-hunting Fellah. There are also in this same garden a large number of blocks of stone, which evidently once formed a water-course. They are about two feet in diameter, and twenty inches or two feet in length, with a perforation about six inches in diameter. Each block is made with a circular projection corresponding to an indentation in its next neighbor, after the fashion of water-pipes. They have evidently been cemented to each other, though I can see no calcareous deposit showing that they were used any length of time, which would certainly be found if the Daphne-water had flowed through them. The external surface of all was finished with evident care. Some of them are fluted longitudinally, as if they had served for columns. So much about antiquities for the present. There is a great field here for minute investigation; but I have little time to give to such employments."

The gentleman addressed in this letter sent it with the enclosed copy of inscription to Professor Gibbs, who at once recognized the interesting nature of the Greek text, and wrote to Mr. Morgan, begging him to give the stone a new and more complete examination. In return he received two copies further, evidently made with great care, one of them dated Oct. 19th, 1859,

the other Nov. 23rd, 1859. The latter of these copies is represented in the following lines, though in some instances we have supplied its imperfections by letters (which we enclose in brackets) taken from the copy of Oct. 19th :

Δ Η Η Η Η Η Η Η Η Η Η

ΤΗΣΕΙΣΗΜΑΣΚΑΙ—Α ΙΣ Α

ΑΛΣΚΑΙΜΕΓΑΛΛΑΣΑΠΟΔΕ Ε[Ι]Σ [ΕΠΟ] ΜΕΝΟΝ

ΕΚΤΕΝΩΣΚΑ[Ι]ΟΥΤΕΤΗΣΥ [Κ]ΗΣΟ [ΕΤΩΝ]ΥΠΑΕ

5 ΧΟΝΤΩΝΠΕΦΕΙΣΜΕΝΟ [ΕΓ]ΣΤΑΗΜΙΝΣΥΜΦΕΡΟΝΤΑ

ΔΙΕΞΑΓΗΟΧΟΤΑΔΕΚΑ Ε[Γ]ΧΕΙΡΙΣΘΕΝΤΑΑΥΤΟ

ΩΣΗΝΠΡΟΣΗΚΟΝΚΑΙΚΑΤΑΤ[Α]ΛΟΙΠΑΑΓΟΜΕΝΟΝ

ΞΙΩΣΤΩΝ[Π]ΡΟΥΠΗΡΓΜΕΝΩΝΕ ΑΥΤΟΥΕΙΣΤΑΠ

ΓΜΑΤΑΗΒΟΥΛΟΜΕΘΑΜ[ΕΝ]Ε[Τ]Ε ΣΥΝΕΧΕΙΝΣΥ[Μ]

10 ΠΡΑΣΣΟΝΤΑΗΜΙΝΠΟΛΛΑ [ΙΑ] ΑΥΤΟΥΠΡΟΦΕΡΟ

ΜΕΝΟΥΤΗΝΠΕΡΙΤΟΣΩΜ[Α]Σ [Γ]ΕΝΗΜΕΝΗΝΑΣΘΕ

ΝΕΙΑΝΔΙΑΤΑΣΣΥΝΕΧΕΙΣΚΑΚΟΤΑΘΙΑΣΑΞΙΟΥΙ

ΤΟΣΤΕΗΜΑΣΕΛΑΙΑΥΤΟΝΕ[Φ]ΗΣ ΧΙΑΣΓΕΝΕ

ΟΑΙΟΓΩΣΤΟΝΕΠΙΛΟΙΠΟΝΧΡΟΝΟΝΤΟΥΒΟΥΛΓ

15 ΣΠΑΣΤΩΣΕΝΕΥΣΤΑΘΕΙΑ ΤΟΥΣΩΜΑΤΟΣΓ[Ε]

ΗΤΑΙΣΥΜΠΕΡΙΗΝ[ΕΧ]ΘΗΜΕΝΟΕΑΟ[Ν]ΤΕΣΚΑΙΕ

ΟΥΤΟΙΣΦΑΝΕΡΑΠΠΟΙΕΙΝΗΝΕΝΟΜΕΝΠΡΟ

ΤΟΝΑΙΡΕΣ ΝΙΝΑΜΕΝΟΥΝΚΑΕΙΣΤΟΑΟ

ΟΝΤΥΓΧΑΝΗΠΛΑΝΤΩΝΤΩΝΕΙΣΤΙΜΗΝΚ

20 ΟΣΑΝΑΝΗΚΟΝΤΩΝΗΜΙΝΕΣΤΑΕΠΙΜΕΛ

ΠΕΙΔΗΤΗΣΑΡΧΙΕΡΩΣΥΝΗΣΤΟΥΑΠΟΛΛΩΝΟ

ΑΙΤΗΣΑΡΤΕΜΙΔΟΣΤΩΝΔΑΙΤΤΩΝΚΑΙΤΩ

ΑΛΛΩΝΙΕΡΩΝΩΝΤΑΤΕΜΕΝΗΣΤΙΝΕΠ

ΔΑΦΝΗΣΠΡΟΣΔΕΟΜΕΝΗΣΑΝΔΡΟΣΦΙΑΟΥ

25 ΝΗΣΟΜΕΝΟΥΔΕΠΡΟΣΤΗΝΑ ΑΣ ΛΣΤΗΣ

ΠΕΡΤΟΥΤΟΠΟΥΣΠΟΥΔΗΣΗ[Ν]ΕΣΧΟΝΟ Τ

ΓΟΝΟΙΚΑΙΗΜΕΙΣΚΑΙΤΗ Ε ΗΜΩΝΠΡΟΣΤΟΘΕΙΟΝ

ΕΥΣΕΒΕΙΑΣΑΠΟΔΕ Ε[Γ]ΧΑΛ ΝΑΥΤΟΝΑΡΧ

ΕΡΕΑΤΟΥΤΩΝΠΕΓ Σ ΝΟΙΤΗΝΠΕΡΙΤΑΙΕΡ

30 ΕΞΑΓΩΓΗΝΜΑΛΙΣΤΑΝΔΙΑΤΟΥΤΟΥΣΥΝ

ΤΕΛΕΣΘΗΣΕΣΘΑΙΔΕΟΝΤΩΣΣΥΝΤΑΞΟΝ

ΕΝΤΕΤΟΙΣΧΡΗΜΑΤΙΣΜΟΙΣΚΑΤΑΧΩΡΙΞΕΙΝ

ΑΥΤΟΝΑΡΧΙΕΡΕΑΤΩΝΔΕΔΗΑΩΜΕΝΩΝΙΕΡΩΝ

ΚΑΙΠΡΟΤΙΜΑΝΤΟΝΑΝΔΡΑΛΑΞΙΩΣΤΗΣΗΜΕ

35 ΤΕΡΑΣΚΡΙΣΕΩΣΚΑΙΕΑΝΕΙΣΤΙΝΑΠΑΡΑΚΑΛ

ΤΩΝΑΝΗΡΟΝΤΩΝΕΙΣΤΑΥΤΑΣΣΥΝΕΠΙΛΑΜ

ΒΑΝΕΣΟΑ[Ι]ΤΟΥΣΤΕΠΡΟΣΤΟΙΣΙΕΡΟΙΣΓΙΝΟΜ

ΝΟΥΣΚΑΙΤΟΥΣΑΛΛΟΥΣΟΥΣΚΑΛΩΗΚΕΙΠΙ

ΘΑΡΧΕΙΝΑΥΤΟΥΣΥΣΤΗΣΑΙΠΑ[ΡΑ]ΓΓΕ[ΙΑ]Α
 40 ΤΑΣΥΠΑΚΟΥYEIN ΕΡΙΩΝΑΝ[Γ]ΡΑ[Φ]ΙΙΗΣΙΝΤΑ
 ΣΗΙΑΝΑΓΡΑΦΗΝΑ[Ι]ΔΕΚΑΙΤΗΣΕΗΙΣΤΟΛΗΣ
 ΤΟΑΝΤΙΓΡΑΦΟΝΕΙΣΣΤΗΛΑΣΚΑΙΑΝΑΘΕΙΝ
 ΕΝΤΟΙΣΕΠΙΦΑΝΕΣΤΑΤΟΙΣΤΟΠΟΙΣ

ΑΚΡ ΑΙΟΥ ΙΑ

In the copy of Oct. 19th, the first two lines are given as follows:

Α \ Α-Ι ΙΕΝ ΗΠΙΛ
 ΤΗΣΕΙΣΗΜΑΣΚΑΙΤΑ ΡΑΓ Α ΙΑΦΕΣ \ ΣΙΟ\

Daphne, the place of this inscription, was celebrated in antiquity for its magnificent worship of Apollo and Artemis, which was established here by the first Seleucus of Syria, and continued for more than six centuries, until the temple was destroyed by fire in the reign of Julian the Apostate. An elaborate and glowing description of the place and its worship may be found in Gibbon's Decline and Fall, chapter xxiii. A more recent account has been given by the distinguished K. O. Müller, in his dissertations *De Antiquitatibus Antiochenis* (Gottingae, 1829), p. 41 etc. The inscription before us relates, as we might have expected, to the worship of these divinities. It is a document which recites the appointment of a certain person as high-priest of Apollo and Artemis. The letters at the foot appear to give its date, as the 14th day of Dius (the first month of the Macedonian year, which seems to have commenced in October), in the year 124 of some era—most probably, that of the Seleucidæ. If so, the document belongs to the autumn of 189 B. C., when the Syrian king, Antiochus the Great, had come to the thirty-fifth year of his reign, one year after his decisive overthrow by the Romans at Magnesia, and two years before his violent death. The authority, individual or corporate, by which it was issued, the officer to whom it was addressed, and the person whose appointment to the high-priesthood it sets forth, must have been named at the beginning of the inscription. The illegible first line seems quite insufficient for all these designations: we can hardly help believing that one line at least, and perhaps two or three, have been lost altogether. Possibly they may have been engraved upon another stone, surmounting the one which contained the lines here copied. Notwithstanding the difficulties of which Mr. Morgan speaks, the first line of his copy is the only one which cannot be read with tolerable certainty. In the following restoration, we have been aided by suggestions from President Woolsey and Professor Gibbs.

[τὸν δεῖνα, τῆς πίστεως καὶ εὐνοίας] τῆς εἰς ἡμᾶς καὶ τὰ [π]ράγματα σαφεστάτας [π]ολλάς καὶ μεγάλας ἀποδεξίας [π]εποιημένον ἐκτενῶς, καὶ οὕτε τῆς ψυχῆς οὗτον τῶν ὑπαρχόντων πειρεισμένον εἰς τὰ 5 ἡμῖν συμφέροντα, διεξαγηρόχότα δὲ καὶ τὰ ἐγχειρισθέντα αὐτῷ ὡς ἦν προσῆκον, καὶ κατὰ τὰ λοιπὰ ἀγόμενον ἀξίως τῶν προϋπηργμένων ἐξ αὐτοῦ εἰς τὰ πράγματα, ἥβουλομεθα μὲν ἔτεις συνέχειν συμπράσσοντα 10 ἡμῖν πολλά. [Α]λλα αὐτοῦ προφερομένου τὴν περὶ τὸ σῶμα [γε]γενημένην ἀσθένειαν διὰ τὰς συνεχεῖς κακού [π]αθείας, ἀξιοῦντος τόσης τε ἡμᾶς ἐᾶσαι αὐτὸν ἐφ ἡπούντιας γενέσθαι ὅπως τὸν ἐπίλοιπον χρόνον τοῦ βίου 15 ἀδιασπάστως ἐν εὐσταθείᾳ τοῦ σώματος γένηται, συμπρεφιηνέχθημεν [θεός] εἰς λοντες καὶ ἐν τούτοις φανερὰν ποιεῖν ἦν ἔχομεν πρόδοσιν αὐτὸν αἰρεσιν. "Ινα μὲν οὖν καὶ εἰς τὸ λοιπὸν τυγχάνη πάντων τῶν εἰς τι- 20 μὴν καὶ δόξαν ἀνηκόντων, ἡμῖν ἐσταὶ ἐπιμελέσι. Ἐπειδὴ, τῆς ἀρχιερωσύνης τοῦ Ἀπόλλωνος καὶ τῆς ἀρτέμιδος τῶν δαιτρῶν καὶ τῶν ἀλλων ιερῶν τὰ τεμένη ἐστὶν ἐπίτιτλοι θεοί προσδεομένης ἀνδρὸς φίλου 25 [δύνη]γησομένου δὲ προστῆναί τοι ἀξίως τῆς ὑπέρ τοῦ τόπου σπουδῆς ἦν ἔσχον οὗτοι τε πρόγονοι καὶ ἡμεῖς καὶ τῆς [ζευς] ἐξ ἡμῶν πρόδος τὸ θεῖον εὐσεβείας, ἀποδεξίας καὶ τελείωμας αὐτὸν ἀρχίτην ερέα τούτων πεπειδόντος τὴν περὶ τὰ ιερά ἐξαγωγὴν μάλιστ' ἀν διὰ τούτου 30 συντελεσθήσεοθει δεόντως — σύνταξον ἐν τε τοῖς χρηματισμοῖς καταχωρίζειν αὐτὸν ἀρχιερέα τῶν δεδηλωμένων ιερῶν, καὶ προτιμᾶν τὸν ἀνδρανότερον τῆς ἡμετέρας φρασίας, καὶ ἐάν εἰς τινα παρακαλήσῃ τῶν ἀνηρ- 35 δόντων εἰς ταῦτα, συνεπιλαμβάνεσθαι τούς τε πρόδος τοῖς ιεροῖς γυνομένους καὶ τοὺς ἀλλοὺς οὓς καθήκει πειθαρχεῖν αὐτοῖς συστῆσαι παραγγεῖλας τας ὑπακούειν 40 [π]ερὶ δὲ τοῦ γράφητος η συντάξης σημαίνει τὸν ἀναγραφῆναι δὲ καὶ τῆς ἐπιστολῆς τὸ ἀντίγραφον εἰς στήλας καὶ ἀναθεῖν αὐτοῖς ἐν τοῖς ἐπιφανεστάτοις τόποις.

We subjoin the following rough translation.

"[A. B.] having, with strenuous effort, made very clear demonstrations, many and great, of his [fidelity and devotion] to us and to the public service, and having spared neither his life nor his property for our interests, but having managed also as was proper the things put into his hands, and, for the rest, conducting himself in a manner worthy of the services before rendered by him to the public interests—*him* we desired, indeed, still longer to keep employed, co-operating with us in many things. But upon his bringing forward [as ground of excuse] his feebleness of body, the result of his continued hardships [in the public service], and requesting that we would permit him to be at rest, that for the remaining time of his life he may be, without interruption, in good health of body—we complied [with the request], desiring in this also to make manifest the preference which we have for him. So, then, that for the future also he may enjoy all things which pertain to honor and reputation, shall be our care. Since now—as the high-priesthood of Apollo and Artemis, over the [holy] carvers and the other sacred offices of which the consecrated grounds are at Daphne, requires a man of friendly feeling, but one who will be able to preside in a manner worthy of the zeal for the place which our ancestors had and we [now have], and [worthy] of the veneration on our part for the divinity—since now we have appointed *him* high-priest, with charge over these things, being persuaded that through him, above all others, the management belonging to the sacred offices would be conducted as it ought to be—[therefore] take order to inscribe him in the records as high-priest over the sacred offices set forth above, and to honor the man in a way worthy of our judgment, and, if he call to any duties, of such as appertain to these things, that those who are engaged in the sacred rites should co-operate with him, and should bring together on the spot the rest who ought to render service, charging them to obey in whatsoever he may write or order—and, farther, to have the copy of this letter inscribed on pillars, and to set it up in the most conspicuous places."

The contents of this inscription require little commentary. We will only remark that a class of persons, named *διηργοι*, are mentioned in an interesting passage of Porphyry (De Abstinentia, ii. 30), as having part in the annual sacrifices of the Athenian Diipoleia. See K. F. Hermann, Lehrbuch der gottesdienstlichen Alterthümer der Griechen, § 61. 20, and W. Smith, Dictionary of Greek and Roman Antiquities, under Diipoleia.

While the above is going through the press, we learn from Mr. Morgan that he has obtained possession of the stone bearing the inscription, and presents it to the Society, to be deposited in its Cabinet.—COMM. OR PUBL.